

THE
Souldiers
MANUAL:

O R,

Directions, Prayers,
and Ejaculations

For such as Lead

A Military Life.

By a Member of the *Athenian*
Society.

LONDON,

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the *Raven* in the *Poultry*.

Price 2*d.* or an Hundred of 'em stitch'd
up in *Blew Paper* for 14*s.* to those
Gentlemen (or Officers in His Majesty's
Army) that buy 'em to disperse.

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DEDICATION.

To all Their MAJESTIES
Forces by Sea or Land.

Dear Country-men!

A Ccept this little Manual from those that
Love you as their own Souls, and would
as willingly venture, or lose their Lives
for that Glorious Cause in which you are engag'd,
as you your selves can do it! Had we any thing
better to present you, you should have it: But
as this is, if you follow the Directions herein
contained, you'll not fail to secure what's of
more value than all the World. It's most of it
a Collection from the Works of such great Men
as are above Censure, and who are now receiving
their Reward; and contracted as much as pos-
sible, to be of more general Use. May the Lord
of Hosts bless it to you, and bless you all, gi-
ving you Victory over your Sins and Enemies,
and helping you by Faith to subdue Kingdoms,
like the Primitive Worthies. Which is and
shall be the hearty and daily Prayer of,

Dear Country-men!

Your, &c.

THE

THE SOLDIERS Manual.

THIS *Short Manual* consists of the following Heads :

I. Directions for every Morning.
II. Morning Prayer. . III. Directions for Evening.
IV. A Prayer for King William and the Confederates, to be said Morning and Evening.
V. A Prayer before Battel, and Ejaculations in it.
VI. Behaviour and *Thanksgiving* after Victory.
VII. Directions in *Sickness*, with Prayers and Devotions.

I. Directions for every Morning.

1. As soon as you awake, look-up to God, and say ; ' I laid me down and *slept* ; I awaked, ' for the *Lord sustained* me. I will not be afraid for *Ten Thousands* of the People that set themselves against me round about.

2. Immediately after this, and before the more *Solemn Devotions*, think with your self, (1.) What Sins you have committed since the last Night, in Thought, Word or Deed, humbling your self for the same before God. (2.) What *Temptations* you are like to meet with that Day, and by what means you have been formerly drawn into Sin, arming your self against

against 'em, by *Faith* and *Prayer*, and resolving to avoid both the *Sin*, and as much as possible the *Occasion* of it. (3.) What *Good* ye may do, by *preventing* or *reproving* and *discountenancing* the *Sins* of others, or *exhorting* 'em to *Piety* and *Virtue*; encouraging them therein both by *Word* and *Example*.

II. *Then Kneeling down (if the Place permits)* say humbly and devoutly (if you have no better) this MORNING PRAYER.

O Almighty Lord God, the great *Creator* and *Governor* of all things, in whom I *live, move, and have my Being*! I thy unworthy *Creature* humbly *prostrate* my self before thee, to offer up my *Morning Sacrifice* of *Prayer* and *Praise*, for all thy *Goodness* which endures for ever. I *Bless* thee for my *Creation* and *Preservation*, my

Life, [*Health, Strength*] and all those *outward Blessings* I enjoy; † the *Mercies* of the [*Night*] past, and of all my *Life*: But above all, for thine *inestimable Love* in the *Redemption* of the *World* by our *Lord Jesus Christ*, who by his once offering himself upon the *Cross*, did there make a full, perfect and sufficient *Sacrifice*, *Oblation* and *Satisfaction* for our *Sins*. I *bleſs* thee for being born in thy *peculiar Fold*, the *Christian Church*, and early *Consecrated* to thee by *Baptism*, and the *gracious Assistance* of thy *Holy Spirit*, towards the performance of the *Vow* which I then made unto thee; and for thy *Patience* and *Long-suffering*; that thou hast not *forsaken* me for the many *Breaches* thereof, nor yet *cut* me off in the

† Here mention any late Deliverance, or other Mercy.

the midst of my days, and in the very Act of Sin, which I must acknowledge I have most righteously deserved.

For, O Lord! I must own with shame and confusion of Face, that I have most grievously offended against thee. I was shapen in Iniquity and conceived in Sin: My heart is by Nature deceitful above all things, and desperately wicked, neither can I tell how often I have actually transgressed, in Thought, Word and Deed, † flighting both thy † Here mention Mercies and thy Judgments, the chiefest of and renewed offers of Pardon your Sins. upon my Repentance and Obedience. Or if at any time I have resolved to forsake my Sins, soon returning to them again like a Dog to his Vomit. What therefore remains for me, but a fearful looking for of fiery Indignation, which is the just reward of my Iniquities? What can I expect but thy Wrath and Vengeance, both in this Life, and that to come?

But there is forgiveness with thee, that thou mayst be feared: Thou hast laid help upon one that is mighty, and hast sent thy Dear Son to die for us, and to save his People from their Sins.

O fit me for that Mercy which he has purchased for me, by a true Sence of all my Transgressions, a hearty sorrow for them, and hatred of them, and a constant and sincere resolution and endeavour, never more to be guilty of them.

And since I am not able of my self to help my self, or do any good action, grant me thy Grace, O giver of all Grace, that I may know and do

thy *Blessed Will*. Work in me a true *Faith*, a firm *Hope* and *Trust* in thee; and unfeigned *Love* to thee, *Zeal* for thee, *Reverence* of what-ever is related unto thee, and *Fear* to offend thee; *Thankfulness* for thy *Mercies*, *Submission* to thy *Providences*, *Devotion* in thy *Service*, *Sorrow* for my *Sins*: Make me *meek*, and *contented*, and *humble*; *just* and *charitable*; *sober* and *temperate*, and *couragious*, and *merciful*! Create in me a new *Heart*, *sanctifie* me in *Body*, *Soul* and *Spirit*, and *preserve* me to thy heavenly *Kingdom*!

With me, I beseech thee, O Father of *Mercies*, have mercy upon *all Men*: All *Jews*, *Turks*, *Idolaters*, *Infidels* and *Hereticks*, that they may be turned from *Darkness* to *Light*, and from the *Power* of *Satan* to *God*.

Bless the *Universal Church*, especially the *Reformed Churches*, and particularly the *Church of England*, and give us *Grace* so deeply to repent us of our *Sins*, and throughly to acknowledge our unworthiness, that thou mayst have *mercy* upon us, that we may not *perish*. Bless with the choicest of thy *Blessings* our *Sovereign Lord* and *Lady King William* and *Queen Mary*: Strengthen their *Friends*, and subdue their *Enemies*; give 'em *Wisdom* to go in and out before this great *People*, and *Grace* to punish *Wickedness* and *Vice*, and maintain thy true *Religion* and *Virtue*: Let their *Reign* be long and happy, and after this *Life* crown 'em with *eternal Glory*. Pity all that are in *Affliction*, especially those that suffer for *Righteousness* sake, and the *Defence* of thy true *Religion*. Bless my *Friends*, and forgive my *Enemies*:

Enemies : Preserve me this [Day] from *Sin* and *Danger*, and give thy *Holy Angels* charge over me. Forgive my *Infirmities*, and deal with me not according to my *Merits*, but thy *Mercies* in *Jesus*, thy Son, and my *alone Saviour*, in whose Name and Words I conclude my imperfect Prayers, saying as he has taught me :
OUR FATHER, &c.

III. *Directions for Evening.*

1. As in the Morning — Enquire what *Sin* you have committed, and how you came to fall into it. 2. What *Good* omitted, and for what reasons ; humbling your self before *God*, making new *resolutions* to be more upon your guard for the future. 3. If no remarkable fault or omission, if you have done any *Good*, or received any *Mercy* or *Deliverance*, or been preserved even from the fear of *Evil* ; heartily bless *God* for it. 4. Repeat the Morning Prayer, only changing the Words [Day] or [Night] as the Sence requires. 5. If lying down, think upon the Grave and Death ; and before you go to sleep say, *I will lay me down in peace and take my rest, for 'tis thou Lord only that makest me dwell in safety. Into thy hands I commend my Spirit, for thou hast redeemed me, O Lord thou God of Truth.*

If upon Duty — Meditate on good Things : If you can, read *God's Word*, or any good Book : If not, read his *Works*. Look into the Heavens the *Works* of his *Fingers*, the *Moon* and *Stars* which he hath ordained, and thence argue the *Wisdom* and *Power* of their *Maker*, and praise him for them ; saying with the Psalmist, *At Midnight will I praise him, because of his righteous Judgments.*

IV. *After Morning and Evening Devotions,*
always add this Prayer for His MAJESTY
and the CONFEDERATE Princes.

Almighty and most Gracious God, who hast in all ages shown thy *Power* and *Providence* in the raising up Pious and Religious *Princes*, to be the *Savers* and *Deliverers* of thy *People*, and hast promised, that *Kings* shall be *Nursing Fathers*, and *Queens Nursing Mothers* to thy *Church*. I yield thee hearty thanks for raising up thy *Servant King William* to be the happy *Instrument* of our *Deliverance*, by whom thou hast preserved thy *pure Religion* amongst us, and all besides that is *dear* unto us. Praised be thy *Name*, for thy wonderful *Preservation* of him from all those great *Dangers* to which he has been exposed both by *Sea* and *Land*! And most humbly I beseech thee still to continue him under the merciful *Care* and *Protection* of thy good *Providence*, to preserve him from all *secret* and *treacherous Practices* and *Attempts*, to stand by him, and to cover his *Head* in the day of *Danger*, and to bless him with *Victory* and all good *Success*! Visit him as thou didst visit *Moses* in the *Bush*, *Gideon* in the *Field*, and *Joshua* in the *Battel*; and by him be pleased in thy own good time to accomplish that *great work* which thou hast begun, for the *Salvation* of thy *People*, and *Confusion* of thy *Enemies*. Be pleased also to Bless all those *Princes* which are joined together with him in the just *Defence* of their *Countries*, and the *Liberties* of *Europe*; and give such success to their *Arms*, that they may humble the *Pride* of him who is the *great Troubler* of the *World*.

Grant

Grant this, O Lord, for thy Mercies sake
in Jesus Christ our blessed Lord and Saviour.
Amen.

V. *Preparation and Prayer before a Fight,
and Ejaculations in it.*

1. Prepare as for Death, and think of nothing but *that* or *Victory*, and in order thereunto first *Examine* the *State*, the *Condition* of your *Soul*; for sure you have *Souls* to be saved as well as *others*, and think not, that being of the right *Side*, or very *dying* for it, or your *Country* and *Religion*, will save you, unless you have *repented* of your *Sins*, and are *reconciled* to *God*. Since then you mayn't have many *moments* to live in this *World*, you can't doubt but 'tis the highest *Wisdom* to secure a *better*. In order to which, ask your self how you are *prepared* for't; and take this one short infallible *Rule*, *Whosoever continues in the habit of any one wilful Sin, be it Swearing, Cruelty, Impurity, or whatever else, is not in God's Favour, nor can, if he so die, expect any Mercy at his Hand.*

Now there's no way to recover from this Condition, but *Repentance* and *Faith*: The first, *Sorrow* for *Sin*, and *leaving* it; the second, an humble *Trust* in *God's Mercy* for the sake of *Christ Jesus*, with a sincere *Obedience* to his *Commands*. Without which *Faith*, 'tis impossible to *please* *God*; as without *Repentance*, we must all *perish*.

But because these *Graces* require generally *Time* and *Labour* to be produced in the *Mind*, 'tis a more desperate hazard to delay the getting 'em till such an *Exigence*, than 'twould be to put

put off your *Arming* your self, 'till the *Enemy* were just upon you. Therefore make this the *business* of your *Lives*, and then you'll not want Comfort, at the approach or apprehension of *Death*.

However, if this has been *neglected* before, now *begin* it; if *practis'd*, *renew* it. *Humble* your self for your *Sins*, and cry for *Mercy*: say, *God be merciful to me a Sinner*; and, *I Believe, Lord help my Unbelief*.

2. When that's done, consider *What* you are *Fighting for*, -your *Country*, -your *Religion*, the *Liberties* of *Europe*. *Whom* you are *Fighting under*, -*King William*. *Whom* you are *Fighting against*, -the *French*, whom you *w'd* to *beat*, when the *odds* was on *their side*; and they never you *without* it. Commend your *Soul* to God in the following † *Prayer*: and then *Fall on* in *God's Name*; and, May *HE* be with you!

But if any of you, as is but too much to be fear'd, thro' your rude and ignorant manner of Education, or thro' your *long and daily converse with Debauch'd and Irreligious Comrades*, wherewith all, even the best of Armies swarm; or by your own negligence and wilfulness, in slighting or contemning the Means of better Instruction, and the Holy Ordinances Instituted by God, for the working in us those Graces of *Repentance* and *Regeneration*, so necessary to Salvation, we have been discouraging of: I say, if any of you, by these or any other depraved disposition of Mind or Body, or unlucky circumstances of your Lives, have hitherto been so unhappy as to spend your whole

whole time in *a continual course and habit of Sin*; and particularly in those which Men of your Vocation are most guilty of; as *Oaths, Blasphemies, Curses, Damning your selves*, or others; as likewise *Drunkennes, Uncleanneſs, Malice, Wrathful and Foolish Quarrels, Unjuſt Rapines, Barbarous and Unmanly Cruelties, Rapes*; and ſuch Bloodſhed as is downright Murther, and againſt all the Rules of War, as well as the Laws both of Nature and Chriſtianity: and in a word, have lived all along in all the *groſs Sins*, that Prophanes, Licencioſneſs, and Atheiſtical Infidelity can inſpire; and now are come perhaps *within view of a Battel*, with a fierce and potent Enemy; by whoſe hands you know not how ſoon God may call you to an Account for all thoſe many *Blasphemous Vellies* you have formerly ſhot againſt Heaven; and for all both your open and private Tranſgreſſions, and above all, for your obſtinacy and long impenitence in them: Yet let not therefore Deſpair ſeize your Hearts, nor *palſe your Courage againſt Men*, or *take off the Point of your Faith towards God*: but rather increaſe, and add a double Vigour to both. 'Tis true, the Work of Faith, or Repentance, and much leſs of what crowns both, *a compleat Regeneration and Reformation*, is not the work of a day, and much leſs of a *few moments*; which a Man, who may be killed, may have in or before a Battel; nor are old *Habits of Sin*, or rooted wicked Cuſtoms ſo ſoon to be deſtroyed. But tho' this ought to make Men, that have time, to fear and tremble, and be afraid to deſerr the work of Repentance to

to the last ; or make more work for it, than Humane Frailty forces them to ; yet it ought not however to make them afraid of any thing else but *Deſpair*, or the Mother of it, final Impenitence, which only can Damn them at laſt ; nor tempt them to throw away all *Thoughts of Repentance*, and *Truſt in God's Mercy* ; which can, and will, and does actually Save many Souls, how wicked ſoever they have been before that make good uſe of thoſe *laſt Moments*, the ſhort time of the expectation of a Battel gives them ; in preparing themſelves with ſuch Pious *Reflections and Reſolutions*, as the effectual Proſpect of preſent Death before them ; and *Retroſpection*, and backward Glances upon their paſt Life behind them, will afford to them, that will give themſelves leave but to think *ſeriously never ſo ſmall a while* : And for their Comfort, let me tell them this ; that Men of ſound Reason, (*and none but ſuch can be truly Courageous*,) how mad or hot-brain'd ſoever they have been at other times, or may be in the heat of Fight, will always have *ſome Serious Thoughts*, upon the ſight of an approaching Foe : which well digeſted in their Minds, will redouble their Courage in Battel, fence them againſt all Surprizes, which alone can cauſe Fear in a Valiant Soldier ; and render their Hearts impenetrable to any Af-fright or Amazement. I ſay, 'tis almoſt impoſſible, that a Man of *true Reason and Courage*, that orders his Thoughts aright before-hand, and conſiders the worſt of the dangers he is to encounter, before he comes at them,

or they reach him, can fear them at all when he is in them; because he can find *nothing in them that surprises him*; nothing worse than he expected, and nothing in fine, but what he is armed with a most invincible Resolution against: And tho' perhaps in Battel you have but one Moment left to Pray in, and one Cast for your Lives both in this and the other World; yet if you endeavour to Throw that well, you may Win both. What, tho' like *Samson*, you have lived in *Debauchery*, and resisted the Spirit of God? yet in Fighting for His Cause, as you do, and with such Thoughts as I shall direct; tho' you like him fall in the Attempt, yet may you likewise become Victorious over those *Spiritual Philistins* that have so oft assaulted your Souls; and Conquer them *by your Death, and by that of your Saviour's*; tho' you could never Subdue them in your Life. It is true, our Lord says 'tis harder for a *Rich Man* to enter into Heaven, than for a Camel to pass thro' a Needles-eye: but yet He tells us, 'tis not impossible, for all that. And 'tis without doubt, at least as hard for an *Old Sinner* to enter into Heaven, as for a *Rich Man*; and questionless very hard for a *Death-bed* or Momentary Repentance to obtain Salvation, because 'tis extremely dubious whether it can be real; but yet 'tis not impossible: for we see, *the Thief on the Cross* was Saved with one single Act of it, exerted a moment before he died. That Example indeed is *but one*: but yet it shows there may be, and is sometimes more, or else the Example would be to no purpose:

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And

And as it evidences on one side, that *Continuation* in Sin, is extream dangerous; so on the other, it demonstrates, that *Despair* is still more so, and never to be entertained, even at our *latest breath*. But then it ought to be particularly considered, in favour of *Souldiers*, that a Late Repentance in them, may more justly be accounted true, and more likely to be accepted from them by God, than from a wicked man, that *dies on his Bed*: because their Case every way comes nearer that of the *Thief on the Cross*, and may, by God's Grace, and their strong Endeavours, far exceed it in all acceptable qualifications. For a Man that has gone on all his life-time in Sin, and *Dies in his Bed*, has no opportunities to give any marks of a true Repentance, but meer *Wishes* and *Resolves*; of the Sincerity of which, God only is Judge: Whereas a *Soldier*, that will but seriously employ a few moments before a Battel, or while he is alive, even in a Surprise, in such *Thoughts* and *Resolves*, as he may have by due application to God; he may in great measure shew the Truth of his Repentance, and repair, tho' in a short scantling of time, the Errours of his whole Life-past; and Entitle himself to all the Advantages of the Blood of his Suffering Saviour. For let a *Soldier*, how wild and wicked soever before he has been, but thus Think and Resolve when he goes to Fight, and if he does it sincerely; never let him fear Victory for his Soul, tho' the first Bullet that comes next should part it from his Body. Let him, I say, thus Think and
Resolve:

Resolve : Have I been ignorant, by Carelessness or Education hitherto, of the *Saving Knowledge of Faith and Repentance*, Lord, yet according to my imperfect Notions, I Believe and Repent, help my Imperfect Repentance, and my Unbelief; I will, if I out-live this Battel, endeavour for better Instruction, by frequenting thy Ministers and Holy Ordinances. Have I been guilty of Damning, Swearing, Cursing, Blasphemy, Intemperance, and the rest of the Sins that stick so close to Men of my Profession; I will endeavour to abstain from 'em, and all thoughts of 'em, during the Fight, and strive against them with more care hereafter. I will not fear my Enemies, but my GOD only: and tho' I have spent my Life in the *Devil's Service*, I will endeavour to sacrifice the last moments of it to GOD, by Fighting for His True Worship and Cause: I will with my best Blood endeavour to Purchase a glorious and happy Quiet for His Church and People: And tho' my Tongue has been false and injurious to Him, with Rash Oaths and Execrations; yet my Sword shall prove the Sincerity of my Good Intentions: And if Time, and the black fortune of this days Action, will not permit my future Amendment of Life to speak it; yet my willing and resigned Death shall Proclaim it, and my Hearts Blood shall Seal the Truth of my Repentance. And tho' my Dear Saviour's Dying for me, had not power enough to influence me to Live to him; yet shall it work Love enough in me, to Dye for him, and for the maintenance of the True Observation of his

Gospel by others ; tho' to my Sorrow , and most hearty Grief , I never truly observed it my self. *Lord , thou that art able to Save , hear my inward Prayers , and strong Cries and Tears ,* and deliver me to serve thee , or serve thy self of my death ; and let the Merits and Blood of my Dearest Saviour atone for all my Sins , and former Disobedience. Let our *Prodigal Soldier* , tho' on the brink of Death , thus think and resolve when he fights ; and let him *fear no Enemy , nor dread no Devil* : no doubt but he will find God a merciful and tender Father to receive him , and his blood spent in so *Glorious a Cause* , as for the *True Religion , and his Country* , will prove next to a *second Baptism* , to entitle him anew to Christs Benefits , and repair the old Pretensions he had forfeited by his wicked life. Neither is this a *New Sentiment* ; the Old Christians thought the same , and believed , that the *Blood of the Martyrs* , tho' they had been but a moment before Converted , washed away all former Sins , by a full application of Christ's Blood ; and supplied even the want of *Baptism* it self. Let then none of your *Brave Hearts* despond ; gratifie not your Enemies the Devils , or his Instruments the Papists , with any Despair : There is *no Crime so Black* , against even an Earthly Prince , but an offending Subject may wash off by a *Bold Service* ; or by shewing his Repentance , by a Sacrifice of his Life , for the support or defence of his *Sovereign's Crown* : no doubt of a Pardon for that Man , whether *he lives or dies* : And shall we think our *Heavenly Prince* any

any less merciful, or reconcilable than an earthly one? No! He has declared, *At what soever time a Sinner shall repent, he will receive him.* Be Comforted then, all you *Military Souls*, that have so long lain in Sin: and let not that thought discourage you, because you want time to Repent, from Looking up to God, or Facing your Enemies and his: *But be strong, and shew your selves Valiant, for your People, and the Cities of your God:* and then submit to him, and let him do what is good in his eyes; as *Joab* counsels, *1 Chron. 1. 30.* and without all doubt your Souls will be safe, and you will have both the *Crown and Reward of Martyrs*; For if they were counted Martyrs, that lost their Blood under Persecutors, what can you be less, if you likewise fall by the Sword of the worst Persecutors of God and his People, that ever yet were in *Europe*. The *Thief on the Cross*, suffered indeed with Christ, but could not suffer for him but by Sympathy: But you, if you dye, both suffer with him and for him, in the most Glorious Cause that ever was contended for since Christianity. You Fight, and spend your Blood, *for the Lives, Liberties, and Properties of all Christians*; and for the Defence and Safety of the Protestant Religion, and the Priviledges of both King and People in your Native Country; in which are the Cities and Places inhabited by a People, for whom he has so many times, and in so many *wonderfull manners*, evidently appeared. And therefore you need not doubt, if he chuses your Arms, and your Blood now

again, for the Defence of so Glorious a Quarrel; that he will accept them, and forgive all your Sins: Provided you will make but that Pious and Wise Use of the *short moments* he shall lend you, in the intervals before or in an Engagement, which I have Advised: *Angels* shall then guard you up, with the joyful Sound of *Heavenly Trumpets*, into Paradise; your *Souls* shall live with God, and your Memories with your Country-men, if left Happy at the Expence of your Blood: and *Future Histories* shall Preserve your *Valour* to all succeeding Ages. And thus, you that will but come in, tho' at the *last hour*, shall Receive Equal of your *Heavenly Master*, with them that came in at the *first*.

† 2. *Prayer before an Engagement.*

O Lord our God, to whom *Vengeance* belongeth, who beholdest ungodliness and wrong and cruelty and oppression; thou Lord of Hosts and God of *Battles*, who sittest upon thy Throne and judgest right. We make our Address to thee in our Necessity, that thou would'st take the *Cause* into thy *own Hand*, and judge between us and our Enemies. Stir up thy Strength, Lord, and come and help us; for thou givest not always the *Battle* to the *strong*, but canst save by *many* or by *few*. O let not our Sins now cry against us for Vengeance, but hear us thy poor Servants begging Mercy, and imploring Help; and that thou would'st be a Defence unto us, against the face of our *Enemy*. Make it appear, that thou art our *Saviour*, and mighty Deliverer, thro' Jesus Christ our Lord. Amen.

3. *Ejacu-*

3. *Ejaculations in the Battel.*

LET us be of Good Courage, and play the Men, for the House of our God, and the City of our God; and the Lord do what seemeth him Good.

Thro' thee, O God, shall we do great *Acts*; thro' thee shall we tread down our *Enemies*!

O Lord arise, help us and deliver us for thine Honour! and let us not sink under the Weight of our Sins, or the Violence of the Enemy. --- O Lord! preserve me and my Friends, and forgive my Enemies.

VI. *Directions and Prayer after a Victory.*

WHEN it shall please God to Bless our Good King, and the Confederates, with Success against the Enemy; have a care of Attuning it to an Arm of Flesh, which is so unbecoming a Christian: and avoid Cruelty, or Insulting over the Vanquished; both which are below the Generosity of an English-man. Say, Not unto us, O Lord! not unto us, but to thy Name be all the Glory. --- And as soon as convenience permits, say humbly and devoutly this or the like Prayer unto God.

Thanksgiving after Victory.

O Almighty God, the Sovereign Commander of all the World, in whose hand is Power and Might, which none is able to withstand. Blessing and Praise be to thy Great and Glorious Name, for this happy Victory, the whole Glory whereof be ascribed to Thee, who art the only Giver of it. And we beseech thee, give us Grace to improve this great Mercy to thy Glory, the Advancement of thy Gospel, the Honour of our Sovereign, and as much as in us lies, the Good of All Mankind.

And we beseech thee, give us such a Sense of this Great Mercy, as may engage us to a true Thankfulness, such as may appear in our Lives, by an humble, holy, and obedient walking before thee all our days, thro' Jesus Christ our Lord; to whom with thee and the Holy Spirit, as for all thy Mercies, so in particular for this Victory and Deliverance, be all Glory and Honour, World without end. Amen.

VII. Directions in Sickness.

1. **I**F possible, get your *Chaplain* to assist you with the *Churches Prayers*, that on your *Penitent Confession*, you may receive the Benefit of his *Absolution* and *Advice*.

2. In Order to which, or at least to Receive *Forgiveness* from God, tho' you should not have the happiness to hear it declar'd and pronounc'd by his *Minister*; set about a *serious* and *exact Review* of your *Life* past; a Tryal of your *State* and *Actions*:

I. The *End*, for which you engage in the *War*: --- which if only *Gain*, or any such mean *Prospect*; rather than the *Excellency* of the *Cause*, and *Love* to your *Country* and *Religion*, you are now to *Repent* of, and heartily ask *Pardon* for it.

II. The *Manner* how you have *Prosecuted* it - What *Life* you have led - Whether you have observ'd those good *Lessons*; Do *Violence* to no *Man*, no *Friend*, by *Plunder*, &c. and be content with your *Wages*: Be not *mutinous* or *unruly*? Whether you have not been *cowardly* in *Fight*, or *cruel* in *Victory*, or born *malice* against any: Ha'nt thought your self like the *Sons of Belial*; --- without *Joak* or

or *Law*, either of *God* or *Man* : --- *Ein lewd*;
or *atheistical*, or *impious* ; or have Encourag'd
others in the same or other Crimes. If you
have *wrong'd* any *Man* , as far as possible to
make *Restitution*. --- If you have offended
God , never to be at rest , 'till you find your
self truly *sorrowful* for it ; begging *Pardon* ,
for his Dear Son *Jesus Christ's* sake ; who has
assur'd us , That those who *come* unto him, he
will in no wise *cast off*.

3. Resolve by *God's* Grace , if he thinks
good to restore you , to *amend* your *Life*, and
reform whatever you have now found *amiss* :
and Pray heartily for the help of his *Holy Spi-*
rit, in the bringing those *Resolutions* to a good
Effect : since otherwise they'll be but as the
Morning Cloud, and *Early Dew*, that soon passes
away. To whom you may Address your
self in these or the like Words ; or get some
other to do it for you.

*A Prayer in the time of Sickness, or any
other Affliction.*

O Just and Holy Lord, who with *Rebukes*
doest *chasten* Man for Sin, and yet doest
always punish *less* than our *Iniquities* deserve.
I desire unfeignedly to humble my self under
thy *mighty hand*, which now lies *heavy* upon
me ; I heartily acknowledge, O Lord, that
all I do or can suffer, is but the *due reward* of
my Deeds ; and therefore in thy most severe
Institutions, I must still say righteous art thou,
O Lord, and *upright* are thy *judgments*.

But, O Lord ! I beseech thee in *Wrath* re-
member *Mercy*, and though my *Sins* have en-
forced thee to *strike*, yet consider my *weak-*
ness,

ness, and let not thy stripes be more heavy, or more lasting than thou seest profitable for my Soul. Correct me, but with the Chastisements of a Father, not with the Wounds of an Enemy; and tho' thou take not off thy Rod, yet take away thine Anger. Lord do not abhor my Soul, nor cast thy Servant away in displeasure, but Pardon my Sins I beseech thee, and if yet in thy Fatherly Wisdom thou seest fit to prolong thy Corrections, thy blessed Will be done. I cast my self, O Lord, at thy Feet! do with me what thou plearest! try me as Silver is tried, so thou bring me out purified. And, Lord! make even my Flesh also subscribe to this Resignation, that there may be nothing in me that may rebel against thy Hand; but that having perfectly suppress all repining Thoughts, I may chearfully drink of this Cup. And how bitter soever thou shalt please to make it, Lord let it prove Medicinal, and cure all the Diseases of my Soul, that it may bring forth in me the peaceable Fruits of Righteousness; that so these light Afflictions which are but for a moment, may work for me a far more exceeding and eternal weight of Glory, thro' Jesus Christ. Amen.

Psalms to be used in Sickness.

In thee, O Lord, have I put my Trust, let me never be put to confusion: but rid me and deliver me in thy Righteousness; incline thine Ear unto me and save me.

Be thou my strong hold, whereunto I may always resort: thou hast promised to help me, for thou art my House of Defence and my Castle.

Deliver me, O Lord God, out of the hand
of

of the *ungodly*; out of the hand of the *unrighteous* and *cruel* Man.

For thou, O Lord God, art the thing that I long for: thou art my *hope* even from my *Youth*.

Through thee have I been *holden* up ever since I was *born*: thou art he that took me out of my Mothers *Womb*, my Praise shall be always of thee.

I am become as a *Monster* unto many: but my sure *trust* is in thee.

O let my *mouth* be filled with thy *Praise*: that I may sing of thy *Glory* and *Honour* all the day long.

Cast me not away in the time of [my *miser*y] neither *forsake* me when my *strength* faileth me.

Go not far from me, O God: my God *hast* thee to help me.

Forsake me not, O my God, until I have shewed thy strength unto this *Generation*, and thy power unto all them that are yet to come.

Thy *Righteousness*, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

Ejaculations in Sicknes.

O *Saviour* of the World, who by thy *Cross* and precious *Blood* hast *redeemed* me, save and help me, I humbly beseech thee.

Father, I have sinned against *Heaven* and before thee, and am no more *worthy* to be called thy *Son*; yet do not cast off the *Bowels* and *Compassion* of a Father: But as a Father *pitieth* his own Children, so be thou *merciful* unto me.

O Lord! of whom may I seek for for succour but

but of thee, who for my Sins art justly displeased! Yet, O Lord God most Holy! O Lord most mighty! O Holy and most Merciful Saviour, deliver me not into the bitter Pains of *eternal Death*, neither suffer me at my *last hour* for any Pains of Death, to fall from thee.

O Lord in thee have I trusted, let me never be confounded. Into thy hands I commend my Spirit, for thou hast *red'emed* me O Lord thou God of Truth. Come Lord Jesus come quickly.

4. If it shall please God to *restore* you to *Health* again, have a care you don't forget your *Sickness*, and the *Promises* you then made to lead a *better life*, which God will never forget, though you may perhaps do it. When you are tempted to any *Sin*, ask your own Soul whether it would be a handsom return to him, who so lately saved your Life, so soon to rebel against him. And every *Evening* examine yourself, how you have performed those *Vows* which you made in your *Trouble*.

If you love your *Country*, *Victory*, *Glory*, *fine Holy Lives*, for the *English-mans Sins* are his most formidable *Enemies*.

Swearing is unprofitable, *Lewdness* is damnable, *Theft* is base, *Cruelty* is inhuman, and *Cowardice* fit for none but *Traytors*.

Fight the good *Fight*! keep the *Truth*! lay hold on *Eternal Life*-- From henceforth there is laid up for you a *Crown of Righteousness*, which the Lord the *righteous Judge* shall give to all those that love his *Appearance*.

The Grace of our Lord Jesus Christ be with you all. Amen.